

THE ONYX INFORMER

Vol. 1 No.3

The New Black Student View at NU

February, 1982

MultiCulturalism workshop held at NU

By A. D. Robinson, Jr.

Earlier this quarter (Jan. 27) a workshop on MultiCulturalism was held for those involved in college unions and student activities. The one day workshop, co-sponsored by the Ell Student Center of Northeastern and the Committee on Minority Programs of the Association of College Unions International (ACU-I), provided participants an opportunity to develop an understanding of the ways individuals and groups interact within society and to attain skills and the sensitivities required to design a MultiCultural approach to Union programs.

The workshop, which was presented in three different segments, was arranged said Chuck Tarver, —adviser to WRBB-Boston (91.7 FM) and the Onyx-Informer and who works closely with the Northeastern University Student Activities Office,— because "There were not a lot of things being done on college campuses for Black and Third-World students."

"We felt there was a need to produce something to address and educate white staff and white students to the fact that there are other needs (than those of white students) to be addressed," said Tarver.

The first part of the workshop dealt with "Managing Differences" were a system of X's and O's was used to represent the differences between individuals. Instead of Black and white, you have X's and O's explained Tarver, with 'X' representing the power or majority and the 'O'

representing people who are different and who don't have power.

This method of dealing with the differences among groups was done so that the basic concepts being conveyed could be better understood by the racially mixed crowd of participants that included students and Student Activities personnel from several New England Colleges.

"When you have a discussion of this nature you generally get little or no input from white participants," but Blacks tend to get emotional said Tarver. "Because you don't have the real spelling out of what the differences are, you get more input from the entire group." This way, "white folk's were not threatened," said Tarver.

The second part of the workshop was a panel discussion on MultiCulturalism held at AAMARP. The site was chosen so that participants could see MultiCulturalism in action. The panel was headed by Creator/Director of the African-American Master Artists in Residency Program, Professor Dana Chandler and included Ellen Gorman of the International Student Office, Sherri Culpepper of Alpha Kappa Alpha Sorority and this reporter.

Chandler commented that, "One of the ways to deal with multiculturalism is to see different cultures. If we were all the same we would be extremely boring."

Chandler used AAMARP as an example of multiculturalism at work,

"We have opened our doors to everyone," he said, "and we think of ourselves as a multicultural institution."

The panel discussed the plight of foreign students coming to a new environment and ways in which universities have tried to deal with the problem by sponsoring various programs. Also the topic of student group interaction and white / black student interaction was discussed. The point was made specifically because there were no white students present from host school Northeastern.

The third workshop, also held at AAMARP, was conducted by Professor Joe Warren of the African-American Studies Department at N.U. and Jose' Misso', producer of "Con Salsa" on WBUR, and Producer of Special Affairs Programming for WCVB-5 and John Petrovsky of the African-American Studies Department. This workshop was designed to let the participants get to know and understand each other by taking a look at their individual backgrounds and differences.

"The interaction was good. There was a good cross-section of people that came out," said Tarver, obviously pleased with the outcome of the first-time event. And he hedged that the program would probably be sponsored again.

As far as the reaction of white administrators who are often the ones heading student activities programs Tarver feels that the MultiCulturalism



Workshops, "made them more aware of a lot of things they weren't aware of."

These administrators, said Tarver, have high contact with white students but very little with students of color. The workshop was a step towards bringing attention to what Black and Third-World students need and showing ways to work with different types of students.

Historian Chancellor Williams at NU



the historical example of forming the first real master plan committee'

Along with this startling announcement, Williams also told his audience he was going to give up lecturing and use his honorarium for a booklet that further explains, 'The Master Plan' found at the end of *The Destruction of Black Civilization*. To find out more about this great Black griot and his master plan, and how Boston and Northeastern students play a part in its implementation, look for the story in the March issue of the Onyx-Informer.

Historian Chancellor Williams addressed a small but receptive audience at the African-American Institute recently (February 3) to kick off their celebration of Black History Month with a lecture entitled "The Destruction And Rebuilding of Black Civilization".

The 81 year old author of the book, *The Destruction of Black Civilization: Issues of a Race from 4500 B.C. to 2000 A.D.* (Third World Press, \$7.95) told the gathering that he had cancelled invitations to speak so that he could speak in Boston. "My mission to Boston is a special mission," said Williams.

"I came to Boston because I heard that there is a possibility that Boston might set

The history of Roxbury

By Linda Barnes

This is the first article in a series on the history of Roxbury. Staff reporter Linda Barnes will retrace Boston's Black community's history to the present and talk with community on the future of Roxbury.

From wealthy estates to delapidated and abandoned buildings, Roxbury has a rich history. Located in the center of Boston, Roxbury is one of the most historically significant areas of Boston. Once an affluent suburban area, Roxbury is now faced with abandonment and disinvestment in both its commercial and residential sections.

The town of Roxbury was founded in 1693 and annexed to Boston in 1868. In the early 1800's summer homes and country estates were built in the highlands by Boston's wealthy families.

The first major development was from 1840 to 1870 when less expensive homes were constructed along Dudley street. As streetcar service was extended to the area in the late 1800's, the majority of residential development began around the bay between Roxbury and Boston. The steeper highlands between Washington Street and Blue Hill Avenue became the home of the more affluent families.

During the 29th century, lower (Northern) Roxbury became the site for light industrial uses and for lower-middle income families. Jewish families moved into the southern area replacing earlier residents who were predominantly Irish. At about the same time, Black families first moved into the area.

During the 1940's and 50's, there was a significant migration of lower income Blacks from the south. In 10 years Roxbury completely reversed its racial composition from 80% white to 80% non-white. Today the composition is the same with increasing numbers of Spanish speaking Cape Verdeans and West Indian families. The influx of non-whites had a significant impact of business with many now owned by minorities.

It became difficult to maintain businesses and the existing housing stock as the income decreased. By the 1950's housing deterioration became evident. In the past two decades the City, State, and Federal governments have invested substantial funds in the neighborhood but the multiplying problems faced by the Roxbury community have far outweighed this investment.

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INSIDE:

NBSA elects
new officers
Giovanni to
visit NU

Why should you pledge
a black fraternity?

Equal but Separate:
Black Students
on White Campuses

And Much More

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ISSUE

Complete test of OI
interview with journalist
Gil Noble.

And, a look at the
attrition rate at NU.

Editorials

In the Bond... a message from

Black History Month — twenty-eight short days to reflect on our historical roots and pay tribute to great Black leaders and achievers of the past. It is a time to remember the tremendous impact that our ancestors had upon world civilization and our lives today.

But there is something wrong with 'Black History Month' as we know it. Our history, traditions and cultures are as rich and vast as space itself and are too important to us as a people to be celebrated for just one month — February at that the shortest month of the year. Because our history is remembered for just a handful of days out of the long year, I fear that from March to January many Blacks do not take time to learn about themselves and their forefathers.

This lack of knowledge about ourselves and things and people Black or African has led to Blacks allowing themselves to be systematically oppressed to the point were they do not see it, refuse to see it, or actually like it. The lack of understanding about our great past has led to a subliminal psychological self-hate that has many African-Americans trying so hard to assimilate to white mainstream America, that if one so much as mentions the hypocrisy of this nation he is denounced and pounced upon the way no Klansmen has ever been.

This attitude exposed by many Blacks is unforgiveable. It is wrong for young Black children to grow up hating their homes, parents, their blackness and themselves. We have all heard the disturbing story (if hope) about the young Black girl who would not play with her beautiful Black doll baby because it was not white. Somewhere this child's self image has been so badly damaged that she does not want to relate to her own blackness. In essence, she hates her Black doll baby because she hates her Black self. Self-hatred is simply impossible if one has studied Black history.

Our history is a proud one that reaches back to the start of civilization. Black history did not begin in 1619 when the first indentured servants were traded for sea tations at Jamestown, or when slave ships docked at such ports as Alexandria, Annapolis, Baltimore and other stops up the East coast, right on up to Boston. And it did not end with the Civil Rights and Voting Rights Acts of the 1960's.

The saga starts in Africa — not the stereotypical Africa of Hollywood, but the

the editor

Africa of glorious Kingdoms that in their day spanned the breadth of man's knowledge in the arts, justice, medicine and science.

Every culture builds upon its predecessors. Just as the Romans were influenced by the Greeks and the Greeks by the Egyptians, the Egyptians — who were Africans — were influenced by the cultures of Blacks who lived along the Nile River Valley.

Our history from the earliest times to the slums and 'long hot summers' of the 1960's must be learned and understood by the young and the old who do not know, or care. We must pass it on. No other immigrant group in America would dare neglect the transmission of their culture to the next generations and expect to survive. The Jewish do it. They say they remember so that they will never forget. There is a valuable lesson to be learned here. "To forget one's history is to become enmeshed in the temptations of assimilation. To remember one's history is to fortify one's self with strategies for survival and well-being."

Black students of the sixties waged a revolution around the issue of establishing an identity based on understanding their people's history. Black youth and college students of the eighties appear to lack much of this interest.

Let us study our past to understand what to expect in the future. This is my challenge to all African-Americans. Study our history. Not just once a year — to hell with 'Black History Month'. Study Black history every day of every year for as long as you live, because you probably will not learn all of it in your lifetime, so you might as well absorb as much as possible before you go.

We must infuse in ourselves and in our future generations a passion for remembering the past so that there will be no forgetting just how far we have yet to go.

In an effort to keep the spirit of inquiry alive year-round about Black History, beginning this month and continuing until the extinction of the Onyx-Informer we will present a segment that will show glimpses of our Black history entitled just that, "Our Black History."

Anthony D. Robinson Jr.

Yours In The Bond.

Do You Remember

By Mark Meredith

Remember the times when Black people could not be served at certain cafeteria? How we were forced to stand on public buses, and even denied the right to suffrage? If you cannot remember, then you are lucky, for you, like myself were not yet born, or were too young to realize the injustice of our American nation.

For many of us though, the reminders of discrimination and prejudice are quite clear. People like Andrew Young, Thurgood Marshall, and Stevie Wonder continue the struggle set forth by the likes

of Roy Wilkins, Rosa Parks and Dr. King. All of the aforementioned, have sacrificed their entire lives for our benefit. However, the battle for human equality must go on unabated.

Unfortunately, the achievements of those listed above have bred malaise, withdrawal, and at times bewilderment. These negative characteristics can be witnessed here at Northeastern among our Black student body. This self-destructive condition is alarming and dangerous. This apathy has hindered the progress of organizations like the (NBSA) National Black Student Association, (NUBUSS) Northeastern University Black Business Student Society, and most of all the Onyx Informer.

With its recreation this past fall, the Onyx Informer serves as a publication to inform the Black student population and surrounding community on issues pertinent here at the University, locally and nationally. The only thing missing at the Onyx Informer is a commitment from Black students willing to offer their free time to write a story, gather information, edit, typeset, or layout material. In other words, we need you

desperately.

Therefore, as we pass through Black History Month, take time to thank those who have and are still making sacrifices on our behalf. More importantly, let us not forget the numerous unfinished tasks yet accomplished. Many of us here at

Northeastern, have the time, talent and energy to work for the Onyx Informer. So come on over to room 449 in the Ell Center on Wednesdays at 6:00 p.m. and be a part of something new, stimulating and worthwhile. I expect to see you soon, that is if you remember.

The State of Black America

By John E. Jacob

The National Urban League's annual State of Black America report was recently released. It paints the same grim picture of a beleaguered community that has become sadly familiar over the past several years of economic decay.

While the report acknowledges past gains made and held, it also depicts a community struggling for survival. This is especially clear in the paper, Economic Patterns in Black America, by Bernard Anderson, a distinguished economist, Professor at the Wharton School, and director of the social sciences division of the Rockefeller Foundation.

Professor Anderson reports on the economic depression raging in the Black community, the fragile state of the emerging Black middle class, and the dim prospects facing Black youth.

Black unemployment is now at an all-time high and the current recession is likely to worsen an already devastating situation. Black workers suffer more than double the unemployment rates of whites, and a fourth of Black workers experience some unemployment during the course of a year.

For teenagers, the problem is magnified. Official figures admit to unemployment rates over forty percent, and in many communities the rates go far higher.

The outlook for the eighties is not bright. Black gains in manufacturing jobs are endangered by the slump in basic industries — autos, steel and related fields — that suffer most from the recession. It took years before Blacks gained a foothold in prime industrial jobs and now, instead of solidifying those gains, Black workers are getting layoff notices.

Professor Anderson points out that the struggling Black middle class too, is in

trouble. The rapid gains in Black professional employment have been concentrated in lower-level technical and professional service jobs. Government jobs have been a source of employment for Black college graduates to a far greater degree than for whites.

But the impact of Reaganomics, shrinking government budgets, and state and local government job layoffs mean increased vulnerability for Black government employees. Job cuts on the federal level are concentrated in health, education and human service sectors most likely to employ Blacks.

So the traditional areas of stable, secure and decent-paying jobs for Blacks — heavy industry and government — are fast becoming areas of instability, insecurity, and limited employment opportunity.

The fields in which rapid job growth is expected are computers, communication, and other technological training.

Whether Blacks get their share of those jobs depends, Professor Anderson notes, "upon efforts to improve education and training opportunities for Black youth, and retraining opportunities for Black adult workers."

Where are those efforts going to come from? Not only has the Administration made sharp cuts in job and training programs, but it wants to get out of the business of developing America's human resources altogether.

That shortsighted policy is not only damaging to poor people and youth, but it will cripple America's productivity and damage the economy. It doesn't even make sense on a purely budgetary level. As Professor Anderson points out, every federal dollar invested in on-the-job training programs returns \$2.28 to the society and the economy.

By now, few people believe current economic policies will work, including the formers of those policies, if the famous Stockman article in the Atlantic Magazine is any guide. But even if it does work and produces the promised growth in jobs, Black people will be left at the starting gate. Only carefully targeted programs that bring skills and training to the disadvantaged can overcome the permanent depression in the Black economy.

THE ONYX INFORMER

THE NEW BLACK STUDENT VIEW AT N.U.

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Opinions

Black Male/Female Relations On Campus

By Angela Jaudon

The topic of Black male/female relations particularly within today's college environment, tends to raise a great deal of controversy. This controversy is indeed much needed in order to develop positive ways of solving our problems.

First we must develop a positive concept as to who we are what we are, where we come from, and what we have experienced in this country, then, perhaps we will become more sensitive as to the way we relate to each other as Brother and Sisters, be it in the form of a relationship or our interaction in general.

I think a very critical point of our interaction and involvement with one another occurs during our college/school years. Generally as newcomers to a strange environment Brother and Sisters tend to be lonely, thus, very vulnerable in terms of the way we interact with each other.

Many of us arrive to these institutions of higher learning confused, not knowing what it is we want, or where we are going, therefore, lacking a sense of purpose of direction. Through the most

of all of this there exist a need to fit in and be accepted by our peers.

As we try to hide our loneliness and cover up our need to be accepted we tend to build empty relationships based on our insecurities. Though our needs are mental, spiritual, intellectual, recreational as well as sexual, we tend to focus primarily on the sexual, and still, we don't communicate very well about that aspect.

Communication is an essential part of any type of relations, especially relationships. If we can't talk to one another then we won't find out what needs and problems we have, hence we can't fulfill or solve them. If we can't express to each other our feelings then this inability to solve our internal problems will by a long shot create difficulties in resolving problems outside ourselves. Let's not confuse communication with yelling screaming and shouting insults at one another.

Once we begin to communicate properly, interact positively, be honest with one another, and share mutual expectations, then we will be on the road to better relationships and stronger Black families.



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Challenge to Black Men

By T. Menelik

In improving and strengthening black male and female relations, we as today's black males must begin to develop a new view of ourselves. If black people are to change the political, economic, and social conditions that overshadow our daily lives as positive and productive human beings, then our roles in relationships as black men and women must drastically change from roles we've been conditioned to imitate from the "dominant" racist, sexist, and money hungry powers.

Black males must begin to psychologically accept on a larger scale, black women in major leadership positions, and in fact promote and follow that leadership. Instead of looking at ourselves as the "providers, protectors, and ultimate decision makers", we must begin to look at our relationships as partnerships where responsibilities and decision making is the result of a collective effort.

Not only is it wrong for men to feel it is their role to dominate and control women, it is wrong for brothers to feel that we must be macho because society says so. Our condition as a people, experiencing gross injustices and inequalities—from the U.S. government down to the private corporate sector,—indicates that we must work side by side, and not blackman above black woman.

Also, we must begin to communicate more openly with black women and not be afraid to discuss and grapple with sensitive issues. The more we "open up" the more intimate and honest our relations will become. Thus, enabling us

to deal with other serious concerns like changing the negative conditions that we as a people are forced into.

After all, all we have is each other, and until we begin to deal with each other on a more positive, correct, and principled basis then little or no change will occur.

Even though there are some black men and women who are dealing with white men and women, the reality is that the majority of black men and women chose to relate to each other. The interaction of man and woman is the general course of human nature. Never the less the characteristics and personality of black men and women is a distinct social phenomena in itself.

Indeed the struggle to improve our social relationships as males and females is in no way an easy process. Nothing worth having and maintaining comes easy. Yet, when it develops, there will exist a foundation built as a result of constructive struggle which will enable us to persevere through times of strife.

The only way that we can build a positive social movement that will enable us to effectively address the concerns of black people is through positive black males and females working together as equals and nothing less. Therefore, our challenge in this decade is to take up this important social question and collectively come to a mutual understanding so that we will be about the business, of taking care of business. As one of our great scholars W.E.B. DuBois succinctly stated on the problem of the twentieth century: "The uplift of women is next to the problem of the color line..."

What was right in September is still right today. And it was right in 1971, when a federal appeals court ruled that the government cannot give tax exemptions to schools that practice racial discrimination. That decision was upheld by the Supreme Court. It reflects the law of the land. Refusal to implement it is illegal, and the courts are bound to rule so in the cases the Administration's action is sure to bring.

Aside from legal niceties, the Administration is now guilty of instituting a policy that literally rewards segregationism. Over 100 schools with policies denying admittance to Blacks will now be able to apply for tax exemptions.

Making those schools tax exempt amounts to illegal, unconstitutional federal aid to them. It also sends a message to the nation that discrimination is all right; not only won't you be punished for it, but you can reap the rewards of a government subsidy as well.

To Be Equal ... Rewarding Racism

By John E. Jacob

The Administration's announcement that it would no longer deny tax exempt status to private schools and institutions that practice racial discrimination is totally unjustifiable.

Perhaps more than any other of its acts, it creates a huge gulf between itself and the white and Black majority that dispenses racial discrimination as an immoral, ugly relic of the past.

There was always room for disagreement on other issues. Although many Blacks felt their national government was in the grip of people pursuing anti-Black policies, there were plenty who backed those policies or excused them as not aimed against Blacks alone.

But the bombshell it dropped a few weeks ago cannot be excused on any grounds. Even the President's fast backtracking and his endorsement of Congressional action to authorize refusal of those exemptions does not take away the bad taste, nor does it change the real issue.

Administration spokesmen say it is a procedural matter. The Internal Revenue Service, by denying tax exempt status to institutions that discriminate, overstepped its legal bounds. Only Congress, they say, can define legitimate charitable tax-exempt status, not bureaucrats in a federal agency.

Since when? The sudden devotion to Congress' jurisdictional powers is a smokescreen. Carrying political favor with the far right has a lot more to do with this decision than the technical, procedural question of who gets to rule

on tax-exempt status.

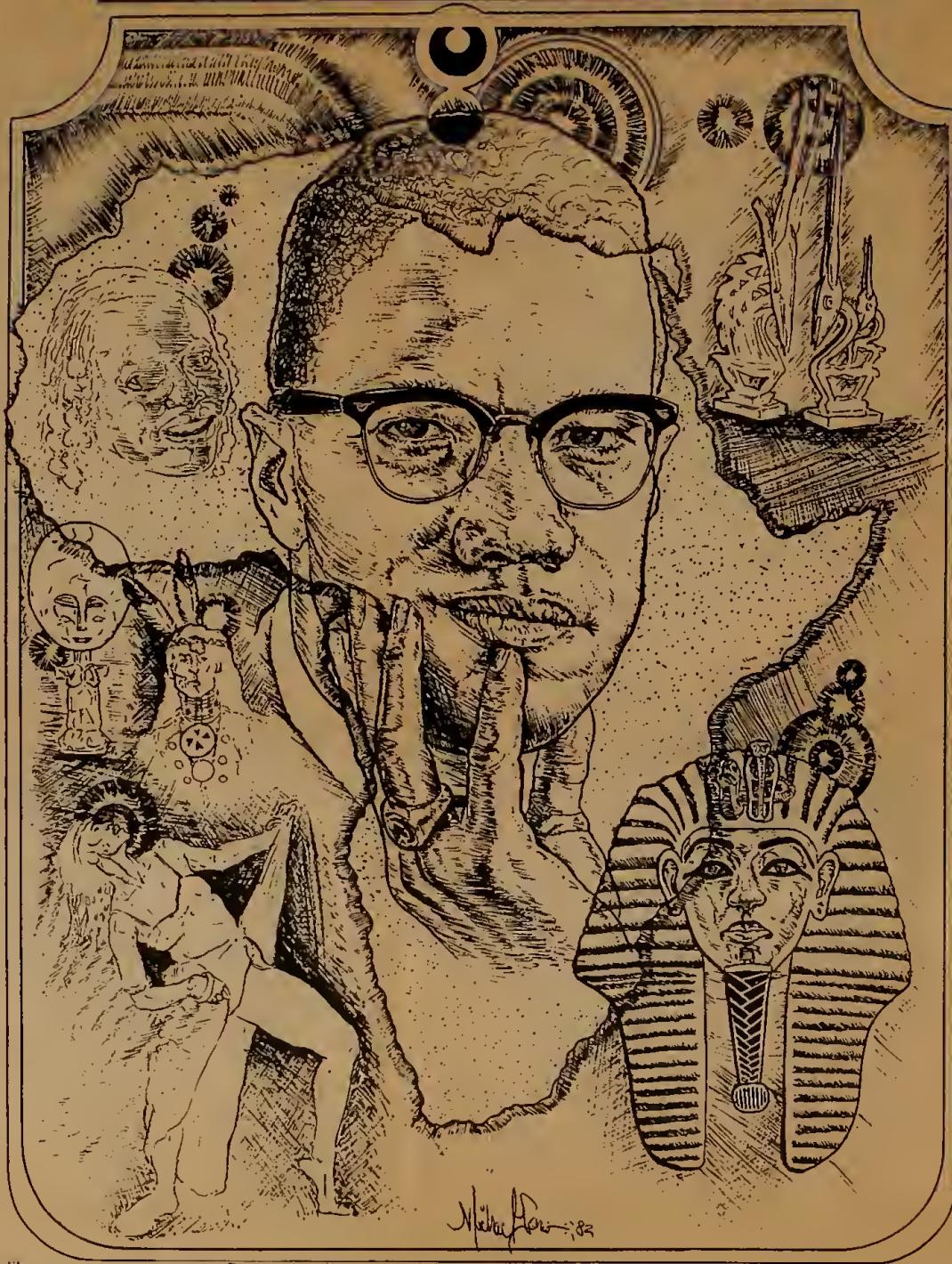
The policy of denying tax-exempt status to schools that discriminate dates back to 1970 when it was instituted by the conservative Republican Administration of Richard Nixon. The policy has further been upheld by many federal court decisions. If only Congress can determine tax exempt status why did the courts rule otherwise?

Just this past September, the Justice Department filed a brief in a Supreme Court case on this question. It then said

the policy should be upheld since it "derives from the federal government's commitment to the eradication of racial discrimination manifested both in the Constitution and in many federal statutes and the national policy prohibiting public subsidy of racially discriminatory educational institutions."

BLACK HISTORY

A SAMPLING OF



By T. Menelik

February, Black History Month; a time of reflections, study, and reaffirmation of our struggle to control our destiny. February is very significant in highlighting contributions to our struggle, endless contributions which vastly exceeds the number of days in this month.

The month of February is also significant in regards to the contribution Black students made in our 'struggle history.' This was the month that the Black student movement was sparked!

On February 1, 1960, four freshmen at A&T College in Greensboro, North Carolina, took seats at a lunch counter downtown, defying the segregation laws. These students sat there and were refused service. Within weeks the idea of sit-ins swept other cities in North Carolina. Other students in the South began testing the segregation laws as

Students in History

well.

Over the next year, more than 50,000 people were involved in demonstrations against segregation in a hundred cities, with 3600 demonstrators spending time in jail.

As Black college students throughout the South begin to engage in mass action to fight the Apartheid laws of the South,

their actions were lacking coordination,

with each campuses taking autonomous actions, however, a Black woman

(mother of the student movement), Ella Baker had the foresight to consolidate the

sit-ins. Thus, SNCC (the Student Non-Violent Coordinating Committee) was born.

Miss Ella Baker was the first Executive

Secretary of SCLC (Southern Christian

Leadership Conference) and was

responsible for establishing SCLC headquarters in Atlanta. On April 15, 1960 Miss Baker held a three day conference in which she was successful in getting her alma mater, Shaw University in Raleigh, North Carolina, to host. She also managed to get SCLC to underwrite the conference.

At the conference there were 212 delegates in attendance including 145 students from some sixty communities in twelve states.

Marion Barry, now the mayor of Washington, D.C. was the first chairperson of SNCC, while Julian Bond was the editor of their newsletter later to be called "The Student Voice."

Miss Baker urged the students to make what was a very important decision, to maintain their independence from

SCLC. Some of the students at the conference, even then, felt that Dr. King's group was too conservative.

Although, after reviewing the history of SNCC, we will find that some of the student leaders then -- who are around now have switched roles only to maintain the "status quo," or keep things as is. However, the important point in SNCC is that it created a mechanism which developed student leadership that was activist orientated.

SNCC not only sat fire to Dr. King and SCLC, but other Civil Rights groups as well. SNCC became a basis for students to actually grow beyond the organization itself. After waging endless battles with the South's racist Apartheid laws, many students began to see that joining the system was out of the question; chancing cont. on page 5

Our Black History

Marcus Garvey

"I shall teach the Black man to see the beauty in himself." Those are the words of Marcus Garvey, one of the most profound Black leaders who stimulated a revolution in Black consciousness.

Born in the coastal town of St. Ann's Bay, Jamaica on August 17, 1887, Garvey was the son of a stern father and a gentle mother. He did not have an extensive formal education but grew up with a great respect for learning. He was financially forced to abandon his education and begin work as an apprentice printer. He had background in this trade from St. Ann's Bay and then in Kingston.

In 1907, at age 20, Garvey participated as a leader in a printer's strike in Kingston that was broken and resulted in his being blacklisted. This disillusioned him about the Black labor union's power. At the same time, he saw the need for a collective party of Blacks owning and working in their own businesses. Garvey journeyed to Costa Rica, Panama, Ecuador, Nicaragua, Honduras, Colombia and Venezuela where he witnessed the exploitation of labor of people of color. He felt he had to do something.

The two most influential figures in Garvey's life were Duke Muhammed Ali and Booker T. Washington. After reading Washington's "Up From Slavery", his desire to become a leader and to create an economically independent Black nation grew stronger. Ali opened his eyes to the injustice of labor. These two individuals inspired Garvey to undertake the creation of the Black Star Line, a scheme to develop a fleet of merchant ships owned and operated by Blacks that would eventually transport ex-slaves on an odyssey back to Africa. Unfortunately, The Black Star Line fell prey to inexperience, mismanagement, undercapitalization and heavy repair expenses.

Marcus Garvey was deported in December 1927 after legal entanglements concerning trumped up mail fraud charges and several other cases which led to conviction and ultimately deportation. In 1935 Garvey moved to London where he lived until his death in 1940.



Students

it was a must.

From SNCC's example, Black students began forming groups all across the nation. Organizations like the Northern Student Movement, the Black Panther Party for self defense, and RAM (Revolutionary Action Movement) were only a couple of groups that played a key part in what became known as the Black Revolution of the sixties.

Black students, both female and male, held very important roles. Some students literally laid their lives on the line. Getting stomped, burnt with cigarette butts, stung with electric cattle prongs, and beaten unconscious were all common occurrences.

It is important that Black students begin to research this part of our history in order to find out for ones self what the 'struggle history' of Black students was like.

For those of us that take Black history seriously, here are two recommended books that will open one's eyes to this important historical process. The first book is "Black Activism" by Robert H. Brisbane, and the other "SNCC" by Howard Zinn, currently a political science professor at Boston University.

Let us make Black history real, not just something we talk about, but something that we continue to make. So, study, sacrifice, and struggle for a better day; then truly we will be honoring Black history month.



Marcus Garvey



Nat Turner

Born the slave of Benjamin Turner of Southampton County, Virginia on October 2, 1800, Nat Turner learned at an early age that America was full of injustice. He was taught to read and write and developed a strong religious vocation. His father ran away rather than submit himself to slavery and his grandmother and mother encouraged his religious interest. These are believed to be the key reasons as to his becoming a religious prophet revolutionary. Turner had run away from his master and in 1830 was sold to Joseph Travis.

Turner held a warm relationship with other Blacks and he respected and admired his people. But he also felt he had a sense of duty for them as well. This destiny took the form of the Southampton Slave Rebellion in which sixty to eighty slaves led by Turner killed

55 - 65 whites in a period of 48 hours. It began on the evening of August 21, 1831. Turner's plan was to capture Jerusalem, the county seat of Southampton. There he could have seized enough arms and ammunition to continue the rebellion and expand it to a guerrilla war using the nearby Dismal Swamp as a base.

The rebellion was suppressed by state and federal troops. More than one-hundred slaves were killed immediately as the hysteria spread in Virginia. Nat Turner was captured and hanged on November 11, 1831. His corpse was skinned and the flesh was used to make grease. In *The Confessions of Nat Turner*, he portrayed himself as the rebellious prophet seeking justice. Turner's revolt set the stage for future slave rebellions for it energized the Black spirit.

During his lifetime Granville T. Woods received some 50 patents for his inventions. Most of them were in the electrical field. Some of his inventions were the electro-mechanical brake and electric railway conduit. He also improved telegraphy, telephone instruments, and automatic cut-off for electric circuits. Later he went on to invent a device to regulate motors which lessened the chance of overheating.

Many times during his career Granville T. Woods was forced to defend his patents from rival inventors. No inventor has since demonstrated such genius nor attracted such wide attention from the technical and scientific fields.

Granville T. Woods was born in Columbus, Ohio in 1863. His lifelong interest in railroads and electricity began when he worked in a machine shop that fixed railroad equipment. When he was 16 he went to Missouri. He had trouble finding a job but was eventually hired as a fireman and later as an engineer by a railroad company. His job allowed him leisure time and he spent it studying and experimenting with electricity. At the age of 20, Woods went East to attend technical school. For two years he trained in electrical mechanical engineering. After completing his schooling, Woods was hired as engineer aboard the British steamer Ironsides. After two more years he went back to Cincinnati to work for a railroad company.

Even though he was qualified, Woods was not allowed to advance in engineering and opened his own shop to sell the inventions he had in mind. He organized the Woods Electric Company. His inventions and their value multiplied and such firms as General Electric, Westinghouse, American Bell Telephone, and American Engineering were interested in his work.

Dr. Daniel Hale Williams (1856-1931) was on his own since the age of twelve. He was born in Pennsylvania and grew up in Wisconsin. He worked at several odd jobs including shoemaker and barber. In his spare time he attended school lectures, and read books. He dreamed of being a doctor, but beyond that was intensely interested in hospitals for the care of Blacks and professional improvement of Black doctors and nurses.

W.E.B. DuBois

He is best remembered as an educator and writer.

William Edward Burghardt DuBois was born in Great Barrington, Massachusetts on February 23, 1865.

He attended Fiske University and did his graduate work at Harvard and is the first Black to receive his PhD there. DuBois taught at Wilberforce University and then became a professor of Sociology at Atlanta University for 13 years. While there, he published his best book, *The Philadelphia Negro: A Social Study*. This book was the foundation for further social studies conducted on race.

He set out to train the "talented tenth" of his people to be leaders in the struggle for equality. DuBois agreed with Booker T. Washington's approach to equality which was a slow and gradual process; to accept second class citizenship and jobs and move upward. But later DuBois became impatient with this plan and demanded equality immediately. As he wrote in *The Souls of Black Folk*, "Work, culture, Liberty — all of these we need, not singly but together, not successively but together, and aiding each other..." DuBois stressed culture and liberty, urging higher education for the "talented tenth" and full political and civil rights for all.

In 1905 DuBois organized the Niagara Movement to implement his ideas. The Niagara Movement merged with a group of white liberals in 1910 to form the National Association for the Advancement of Colored People (NAACP). Their goal was to eradicate suffrage restrictions, segregation and lynching and all other forms of mob violence. DuBois became the director of research and editor of its periodical *The Crisis*. He became an influential speaker and created programs to help the Black community.

He left the NAACP in 1934. His views changed from working with well disposed whites to bi-racial groups to an independent Black community. DuBois attended the first Pan-African Movement, a movement against oppression and exploitation in Africa by white colonial powers. Voicing socialism, DuBois joined the World Peace Movement and later the American Communist Party.

DuBois wanted Blacks to stand up and fight for their rights. Not to be bribed into non-functional positions by whites. In his autobiography he wrote, "The Negro stands bewildered when an attempt is made by appointments to unimportant offices and trips to bribe him into silence. His art and literature cease to function. Only the children like those at Little Rock (Arkansas) stand and fight." DuBois had given up on America and in 1961 gave up his U.S. citizenship and emigrated to Ghana. He died in Accra, Ghana, a citizen on August 21, 1963.

He graduated from Chicago Medical College in 1883 and opened his office on the South Side of Chicago. Because he was Black no Chicago Hospital allowed him to use their facilities, so he was given a post as surgeon and demonstrator in anatomy.

In 1893, practically by himself, he founded Provident Hospital, which physicians of all colors could use.

On July 9, 1893, an event occurred that brought him into prominence. A light broke out in a bar and a Black expressman, James Cornish, was stabbed in the heart and rushed to the hospital. Until the time such a wound meant the patient would be sedated and prayed over until he died. As the patient's pulse grew fainter, Dr. Hale decided to operate. Without previous surgical experience, blood transfusions, drugs to correct infection, X-ray, or anesthetist he performed the operation. The patient survived and lived at least 20 years more.

During his career, Dr. Hale headed the Freedmen's Hospital in Washington, D.C., and founded the first nursing school for Blacks. He returned to Chicago and became the first Black to hold a post at St. Luke Hospital and Northwestern University Hospital.

Multi-Cultural Group at AAI

By Linda Barnes

"Dealing with similarities not differences is the focal point of the Third World/Multicultural Support Group. This is a discussion group for minority and foreign students from various places throughout the third world who like to share views, experiences and information."

The main objectives of the discussion group are to open lines of communication between groups; provide a support base for interaction between third world and other students; build an understanding of campus life and life in the U.S.; and reduce neglect of third world peoples.

The group meets every Monday afternoon from 12:15 - 1:35 in the African American Institute Library, 40 Leon street. It is jointly sponsored by the African American Institute, The Office of Counseling and Testing and the International Student Office.

The Third World/Multicultural group is actually a combination of two different groups: The Multicultural group and the Third World Support Group. In 1977, African-American Institute Librarian Verdya Brown met with a group of students interested in bringing together "the peoples of color." They were to become actively involved in other cultures to better understand what factors drew minorities together. "We felt that if we dealt with cultural similarities... we would see a common ground and close the gap," said Brown.

Over a three year period the group was very successful, at one time representing 11 countries. Interest began to dwindle when the group could not afford to sponsor visits by cultural groups. The group's affiliation with Northeastern University also made it difficult to openly express their political concerns.

The Third World Support Group was formed under the leadership of Dr. Yvonne Jenkins, of the Office of Counseling and Testing. It was formed to deal with the social and psychological aspects of Third World students. The idea to form the group came about when it was noticed that there was no supportive group to deal with the social and psychological problems faced by these students.

Brown heard of the Third World group and approached Dr. Jenkins about combining the two groups. They coordinated ideas and came up with a title that would bear reference to both groups: The Third World/Multicultural Support Group. The International Student Office was contacted to find ways to reach these Third World students. Three of eight sessions have been held.

On March 1, the Multicultural Support Group will present a discussion on "Interpersonal Relationships: Third World Male/Female," with Dr. Ann Poussaint, psychologist. The discussion will take place in the African-American Institute Library at 11:30am. Dr. Poussaint, director of Psychological Associates of Cambridge; received her doctorate from the University of California at Berkeley. She is currently a visiting lecturer at the Counseling Psychology Department at Boston College. Poussaint was supervisor for the psychology interns of the Minority Training Program in Clinical and Community Psychology at Boston City Hospital and Boston University School of Medicine. She has published articles in "Ebony", "Black Scholar", and various psychology publications. All are welcome to attend.

DISCUSSION: BLACK MALE/FEMALE RELATIONS AND THE THIRD WORLD, MARCH 1.



AAI Librarian Verdya Brown

NBSA elects Officers



Angela Jaudon, NBSA Campus Coordinator

By Cynthia Jones

Earlier this quarter (January 7, 1982), the Northeastern University chapter of the National Black Student Association (NBSA), elected new officers to the posts of Campus Coordinator, Assistant Campus Coordinator, Communications Coordinator, Treasurer and Secretary/Clerk. The elected students were Angela Jaudon, Accounting (84), Michael Samuda, Chemical Lab (84), Cynthia Jones, Accounting (84), Margie Lassiter, Accounting (84), and Aretha Brown, Public Administration (83) respectively.

With the onset of the new year, the NBSA wants to continue to be one of the most progressive Black student groups on campus. "I would like to see the NBSA continue to follow the route it has been following which is to strive for liberation, whether it be in terms of heightening political awareness, addressing pertinent issues relevant to the Black struggle or simply maintaining a consistent line of communication between Black students and the overall Black community," said newly elected Campus Coordinator Angie Jaudon.

All Black students should realize that there is a need to join a Black

organization, be it the NBSA or any other positive Black organization which is designed to facilitate unity among Blacks," she said.

Treasurer Margie Lassiter added, "The NBSA is a positive organization also geared to enhancing a positive Black identity. Society so often tries to give Blacks a negative attitude about ourselves, trying to socialize and manipulate our minds to think we are subordinate to our white counterparts.

"I say that because, when playing an active role in a Black organization, it allows us to utilize and illustrate our skills and at the same time acquire more skills, share ideas and knowledge from other Blacks around us which we are not always able to do elsewhere," said Lassiter.

But there are more reasons, said Secretary Aretha Brown, for students to participate in Black student organizations such as the NBSA.

"The NBSA is a starting point to organize so we can promote unity nationally amongst ourselves. Also," said Brown, "the NBSA is not segmented where only certain Black students may become members, but it is for all Black students who are willing to give up a

little time for the 'cause'."

This year the NBSA will be sponsoring several dynamic programs said Assistant Campus Coordinator Mike Samuda. "This year's 'Black Unity Day' will be held on March 6, with the topic of 'Improving Black Male/Female Relationships' as its theme," he said.

This particular theme was chosen, said Samuda, because "We as the NBSA feel that this issue needs to be addressed because many times we as Black counterparts are so prone to fight against each other, not realizing that without the common bonds of working together, we restrict ourselves from having any type of sound unity as a people."

In conjunction with "Unity Day" said Samuda the NBSA will sponsor its First Annual Friesman Essay Contest also with "Improving Black Male/Female Relationships" as its theme with winning essay's to be published in the March edition of the Onyx-Informer.

With more enthusiastic members and diversified programming this year promises to be an eventful one for the NBSA and Black students at Northeastern.

Giovanni to visit NU



expresses herself, her own life

At 39, Giovanni has survived the turbulent sixties, reigned in the seventies, and come back in the eighties to reflect and push forward never forgetting powerful lessons of the past.

While her themes have changed over the decades, Giovanni has managed to capture her audience and keep them awed at the mind of a Black woman. In the sixties, and early seventies, it was writings on the revolution, now it is the realization of self. In "The New Yorkers" from Cotton on a Rainy Day, Nikki talks of her own revolutionist ideas. She speaks of the young Black child whose sensibilities were formed by the politics of the times.

To celebrate Black History Month and the Year of Women in the Arts at Northeastern, The Division of Fine Arts, the African-American Institute, the African-American Master Artist in Residence Program (AAMARP) and the African-American Studies Department will present Nikki Giovanni at Northeastern on Thursday, February 18.

There will be a Rap Session/Dialogue with Giovanni in the Ell Center Ballroom at Noon. Later that day she will perform with the Kuumba Singers in the Alumni Auditorium at 8:00 p.m. Following the evening presentation, Giovanni will be a guest at reception at AAMARP, 11 Leon Street.

*I wanted to write
a poem
that rhymes
but revolution doesn't lend
itself to be-bopping*

*...
so I thought again
and it occurred to me
maybe I shouldn't write
at all
but clean my gun
and check my kerocene supply*

*perhaps these are not poetic
times
at all*

Excerpts from "For Saunila" By Nikki Giovanni

Giovanni lives and writes for the time. She is one of the rare breeds of Black poets who had such a constructively emotional impact on the collective racial ego of Black America, particularly the youth of Black America. As she said in Essence magazine in August of 1981, "I don't think I have to backtrack. I definitely stand behind all of my poems. There's not one that I can say I regret." Nikki does not believe in playing roles. She feels that life should not become a standard.

Giovanni speaks as the heart and soul of one Black woman, not of thirty million. Her work will make you think; make you feel the heartache, joy and uncertainty of a Black woman. She

*I mean it's my house
and I want to fry pork chops
and bake sweet potatoes
and call them yams
cause I run the kitchen
and I can stand the heat*

*I mean I want to keep you warm
and my windows might be dirty
but it's my house
and if I can't see out sometimes
they can't see in either*

*...
I'm saying it's my house
and I'll make fudge and call
it love and touch my lips
to the chocolate warmth
and smile at old men and call
it revolution cause what's real
is really real
and I still like men in tight
pants cause everybody has some
thing to give and more
important need something to
take*

*and this is my house and you
make me happy
so this is your poem*

-Excerpts from "My House" By Nikki Giovanni

Why Join Black Frats?

By Desiree Cooper

Desiree Cooper is a freelance writer.

Nine young men stand with their heads bowed in submission in front of a plantation-style building. Their faces are drawn with fatigue, and their clothes are rumpled and dirty. A man paces sternly in front of them to keep them from mingling with curious passers-by.

Although this may sound like something straight out of "Roots," it is actually a peek at one of the largest predominantly Black institutions in this nation today - the Black Greek system.

Unfortunately, a peek is all that most of us get of Black Greekdom. College students watch with curiosity, awe and sometimes pity as Black men and women shed their individuality to become groveling pledges who remain at the beck and call of their superiors for up to ten weeks.

Why do college students bear the humiliation of pledging a Greek organization? Donald K. Brockett one of the founders of his chapter of Omega Psi Phi Fraternity two years ago at Virginia Tech, Explained: "I didn't suffer any humiliation from pledging. I saw what I wanted and I worked for it. You don't have a sense of reverence for anything that is handed to you. Pledging is a matter of showing your worthiness - it's a learning experience."

For most Greeks, pledging is indeed a learning experience. All pledges of national organizations must learn the history and traditions of the organization and its chapters. In addition, pledges are often expected to dress alike, live together and walk together in lines during the entire pledge period. These activities, coupled with tasks and assignments, are designed to promote love, unity and leadership among the members of the "line."

"Pledging is like the pressures of a lifetime condensed in a few weeks," said a member of Iota Phi Theta who pledged at Northeastern University. "But it's only a short time to pledge, and a lifetime to be a brother."

People pledge for different reasons. Some Greeks say that it was written on the wall at birth that they would pledge their mother's or father's organization. Others say that the experience of going to



Members of Zeta Phi Beta, Kappa Alpha Psi, Delta Sigma Theta and Alpha Kappa Alpha Fraternity and Sororities.

a large or predominately white university made them seek the close ties with other Blacks that Greek life offered. Peer pressure channeled more in the direction of Black fraternities and sororities.

Stanford L. Smith was one of the founders of a chapter of Phi Beta Sigma at a small community college in Maryland. He and his fraternity brothers felt a need to establish an organization to preserve their Black culture in a school that did not cater to the needs of a Black student.

Traditionally, Blacks have had no organization that enabled them to keep their identity, stretch out socially, and participate in other school organizations to see how things are run. "A Black Greek organization can fulfill almost every need of a Black student - especially on a campus where those needs are neglected," said the stout, verbose Sigma.

"Sororities are different from clubs," said tall, Californian Leslie Wells, who pledged Alpha Kappa Alpha at U.C.L.A. "There is a certain stability and security in sorority life."

And so it goes that year after year,

thousands of Black men and women cross over into a social elite where much of the campus fun is spawned. But all of the national Black Greek organizations offer more than just parties and picnics. They are service organizations which stress academics, citizenship, community involvement and self-improvement.

Alpha Kappa Alpha Sorority Inc., for example, runs the Cleveland Job Corps Center to train the unemployed for entry-level positions. It also fosters a "Right to Read" project and offers foreign travel grants to its most scholarly members. Delta Sigma Theta Sorority Inc. raises money yearly to solicit matching funds from Congress for low-income housing. All nine of the major Black Greek organizations donate money regularly to the NAACP and the United Negro College Fund.

Greek life also seems to offer experience in group dynamics and management. Nate Atkins, a member of Kappa Alpha Psi at the University of Maryland, pledged for six weeks by himself after his line brothers dropped.

"The frat made me more efficient," he

said. "Pledging on my own made me a leader and showed me how I can achieve through my own motivation. That has given me a foundation for the other things I must do in life. I've learned how to deal with people and how to get things done in a group."

Because the cultivation of leadership is one of the main thrusts of Black Greek organizations, it is no wonder that so many of the nation's Black leaders are Greek. Jesse Jackson and Benjamin Hooks are Omegas; Will Chamberlain and Tom Bradley are Kappas; Barbara Jordan and Patricia Harris are Deltas; Azie Taylor Morton and Cardis Collins are AKA's; Andrew Young and Thurgood Marshall are Alphas; Huey Newton and Maurice White are Sigmas - the list is endless.

But perhaps the most outstanding feature of Black Greeks is their unfailing dedication to their organizations. Brockett, a towering epitome of purple and gold, sports a freshly branded "Q" on his right arm signifying the permanence of his pledge to Omega Psi Phi. "Blacks pledge for life," he said. "Many white

especially the ancient Greeks, to exchange cultural roles with the indigenous Africans. It is also clear affirmation that they have succeeded in implanting the subliminal mythology that Europe civilized Africa into the subconscious mind of the African people.

It does not stop here. African-American college students engaged in the excitement of rushes and smokers, sponsored by "Black Greek" letter societies, where their potential membership is discussed, substantiating

by African-American professors. Dr. Yosef ben-Jochannan, world renowned historian and professor of Africana Studies at Cornell University, maintains that a great deal of so-called Black Studies imagination, which tells one much about its creator, African-American students in American universities and colleges perpetuate the malady that Greek philosophy and scholarship is a standard criteria for intellectual development, something to strive for. There is no

None Dare Call It Treason: BLACK GREEKS

Hakim S. Hasan is a freelance writer.

The giving of false praise to the Greeks a custom which appears to be the educational policy conducted by the educational institutions has lead to the false worship of Socrates, Plato, and Aristotle; as intellectual worship, these institutions have organized what are known as Greek lettered fraternities and sororities, as the symbols of the superiority of the Greek intellect and culture.

George G. M. James

According to George G. M. James, author of Stolen Legacy, there are three things that African-Americans must do. They must stop using Greek Philosophy as an intellectual standard because the Greek philosophers stole their philosophy from the Egyptians. Their membership in all Greek lettered fraternities and sororities must be disavowed. They must abolish all Greek lettered societies in Black colleges and other universities because they perpetuate an inferiority complex and mis-educate African-Americans against recognizing Africa as the beginning of civilization, and themselves as the legitimate and only heirs to this legacy.

It is novel for African-Americans to proclaim that they are Greeks, "Black Greeks," and, moreover, it is also sad. This is both testimony and proof of the historical determination of Europeans,



Iota Phi Theta

intellectual racism and their own cultural genocide. In the secrecy of their initiations, inadmissible passwords, door guards, and handshakes, they have not dared to think aloud "to what do these things owe their allegiance?" As neophytes "crossing the burning sands," they are unaware that Greek letter societies are disrespectful imitations of the ancient Egyptian Mystery Schools where the Greek scholars and philosophers (all of them mentioned by name) gained their "sophia," or wisdom, and eventually emerged from the subterranean caverns of the temples and pyramids as "neophytes." If a river must find the sea, what must the African-American, "one three centuries removed

from the scenes his fathers loved," do?

The writing of history is a delicate process. It has to be symmetrical and balanced in order to be credible. No people in the annals of recorded human history have experienced the cultural devastation that African people have. Since their advent to world leadership (through aggression and exploitation), Europeans have written world history and have tremendously caricatured African people. Their historical account of African people is determined in such classical adjectives as: hypersexual, lazy (but not too lazy to be their slaves), savages, culturally unaccountable for aliens from another world. As extensions of this curriculum to teach the irrefutable truth that Africans fathered Greek intellect. As noted historian John G. Jackson wrote in *Introduction To African Civilization*, "The Greeks were the first civilized white people."

This malady is further fostered by African-American professors. Dr. Yosef ben-Jochannan, world renowned historian and professor of Africana Studies at Cornell University, maintains that a great deal of so-called Black Studies professors are ignorant, and pass their ignorance down to their students.

The development of "Black Greek" societies are the inevitable result of the European destruction of history and the trans-Atlantic slave process. Because African-Americans were barred from all white fraternities, justified by the Supreme Court ruling in *Plessy versus Ferguson*, upholding the doctrine of "separate but equal" in 1896, they organized the first "Black Greek" fraternity, Alpha Phi Alpha in 1906 at Cornell University. Even prior to this in Philadelphia, a group of African-American college graduates and professional men formed Sigma Pi Phi, later called Boule (greek word for council), in 1904. Their major concern was one of social exclusiveness, and the formation of an "aristocracy of talent." They were totally aloof to the concerns of African-American masses.

A subsequent chapter of the Alpha Phi Alpha Fraternity was organized at Howard University. This event proved to be the impetus for the creation of a second "Black Greek" fraternity at Howard, Omega Psi Phi, in 1911. This was the first fraternity established at a Black college. The Alphas were a very active and dominate force in the student government at Howard. Sociologist, E. Franklin Frazier wrote in *The Negro Problem in America*: "There were other factors that were responsible for the organization of a second fraternity. The Alpha Phi Alpha became an exclusive social set, and was accused of snobishness towards the darker students, and those not from prominent families."

The third of these fraternities organized was Kappa Alpha Psi in 1911 at Indiana University, and the fourth Phi Beta Sigma at Howard University in 1914.

The first "Black Greek" sorority was Alpha Kappa Alpha, established at Howard University in 1908. Ethel Heggeman Lyle, the young woman who started this society, got the idea from conversations she had with caucasian professor at Howard. The second of these sororities was Delta Sigma Theta established at Howard University in 1913. Like all the other societies, it

brought members together for a common social purpose. Soon thereafter Kappa Beta Gamma was founded at Marquette University in 1917. The fourth sorority to be formed among African-American women was Zeta Phi Beta, organized like many of its predecessors, at Howard University in 1920. Finally, Sigma Gamma Rho was organized at Indianapolis, Indiana in 1922 by a group of teachers. It became an incorporated national collegiate sorority in 1929, when a charter was granted at Butler University. Collectively, an estimated one-million African-Americans are members of these fraternities, and sororities in undergraduate and graduate chapters established at Black (and non-Black) colleges and universities throughout the country.

Had the founding father and mothers of these societies exercised the conscious awareness of their culture - had it been known, had it been a socially acceptable thing to do in racist America - the conceptual foundation of these organizations (self-perception magnified) would have reflected their own culture. Yes, they had to organize for the purpose of social cohesion, but under the guise of what, to the exclusion of whom? Even Herodotus, the ancient Greek historian, in his eyewitness account noted that the Egyptians were "dark skinned" people, and the Greeks borrowed (stole) every aspect of their culture from the Egyptians. To the Greeks, Africa was anything but "a book one thumbed listlessly, till slumber comes." According to Haki R. Madhubuti (Don L. Lee) in *We Walk The Way of The New World*: "Send young Black brothers and sisters to college, and they come home Greeks, talking about they can't relate to the community anymore. So here you have Black Alpha Phi Alpha, Delta Sigma Theta, etc., unable to speak Greek, with an obvious non-knowledge of Greek culture - only supported by an ignorance of their own past (or present)."

Distinguished in the fields of African history and anthropology, and a professor of Africana Studies at Rutgers University, Dr. Ivan Van Sertima says, "much of what white historians write about Africa always emphasizes Africans at a primitive point in their culture." And then he angrily adds, "never, never, do they write about Africans at the high point of their culture." And this is precisely why African-Americans can easily assume the mistaken "Greek" identity, because they are ashamed of themselves as a result of the Tarzan and Jane - the African as a brute savage personification.

The Egyptian Mystery Schools were the center of learning in the ancient world. Students (initiates or neophytes) came from far and wide to be initiated into the mysteries. Education in Egypt was viewed religiously because religion permeated every aspect of the African's life. The priests (hierophantes) taught the schools. The curriculum of these schools consisted of the seven liberal arts which was the fundamental training for all neophytes. They included grammar, rhetoric, and dialectics called the trivium; arithmetic, geometry, astronomy, and music called the quadrivium. In the matter of specialized training for the neophytes who wanted to be priests, they had to specialize in some aspect of the scientific knowledge contained in the forty-two books of Hemes. This called for specialization in medicine, music, animal slaughter, embalming, land surveying, astronomy, The Book of The Dead, theology, masonry, hieroglyphics, art, and a wider realm of advanced curriculum. Other students who wished to become a part of the secret orders were taught a number of symbolism, geometrical symbolism, myths, parables, law, civics, economics, government, navigation, and ship building.

Considering this, how did Herodotus become the "father of history;" Hippocrates, "father of medicine;" Pythagoras become accredited with the Pythagorean Theorem, Socrates, Plato, and Aristotle, the famous trio of Greek philosophers, become recognized for advancing a philosophy regarding the nature of the creator, creation, and man when each of these men prostituted the teachings of the Egyptians? The question that modern academia and African-Americans refuse to consider is,



why is Greek culture a standard of scholarship and intellect when teachings that the Greek philosophers and scholars allegedly "laughed" were advance thousands of years before their birth?

One of the classical armaments of this century was advanced by Enrich von Daniken, author of *Chariots of The Gods*, which later became the subject of a movie. He went to painstaking lengths in his attempt to prove that the edifices the Africans built were too colossal, required a mathematical aptitude, and engineering genius that could not be of human origin. Thus, aliens from outer space were responsible for their construction, and African civilization was a geographical decision of aliens. It is this type of intellectual racism that distorts the fact, which is far from an emotional pro-Black conclusion, that the modern world received all of its religious, philosophical, and scientific knowledge via the Greeks intercourse with African culture.

Not only was philosophy alien to the ancient Greeks, but the dialogues of Plato reveal the Socrates was convicted, and sentenced to death for teaching against the divinities of Athens - for teaching philosophy.

Twenty-seven years in the aftermath of Brown versus the Board of Education decision of 1954, a decision by which the Supreme Court overruled Plessy versus Ferguson on the grounds that it violated the fourteenth amendment of the U.S. Constitution, which guarantees all American citizens equal protection under the law, African-American students are still being taught an ideology that not only fosters separation, but inferiority.

In multiplying the subtle conclusion of America that African-Americans are three-fifths of a man - since the animal is still in the history books - by four hundred years of indoctrination, and the continual defiance of the American education system to rectify their educational curriculum so that it places the African culture as the standard of world scholarship, it is evident that African-Americans will never reach a human definition of themselves as long as they are taught by other than themselves.

That full grown African-American men and women in college can rationalize their "whiteness," their nothingness, is a direct result of the mis-education they have received from secondary and primary school.

African-Americans require collective association, just as any other people, especially in academic environments that isolate them. Understandably, this is the underlying reason "Black Greek" letter societies developed. But this collectivism cannot be an extension of the European's deranged sensibilities, nor can it be couched in a defensive, reactionary self-hatred. As one African-American student intimately attached to his fraternity said, "we are Black, man; no one has the right to question us." But isn't the survival of a people, in this case, the survival of African-Americans tied to one word - culture? And then he adds, "Many prominent African-Americans belong to these societies because it gives them a good feeling and a sense of security."

W.E.B.Dubois in his passionate essay,

"The Talented Tenth," one of the many rejoinders against the educational ideas of Booker T. Washington, wrote "The Talented Tenth of the Negro race must be made leaders of thought, and missionaries of culture among their people." He believed that, by virtue of their exceptional intellect, they would have to lead African-American.

Exactly how was this to be done? It was clear at the turn of the nineteenth century that the "talented-tenth" could not deluse the myths, or defy the gravity of the whiteman's philosophy - a philosophy which held them socially inert, personally inept, historically misinformed? Was this a vision that Dubois had?

The jovial fraternal songs, the sordid high-pitched glee still fill the air. For what reasons should African-Americans in light of the scholarship made available by such persons as John H. Clarke, Ivan Van Sertima, J. A. Roget, Chancellor Williams, Cheikh A. Diop, Yosef ben Jochannan, Haki R. Madhubuti, and a score of others, still continue to think and overtly define themselves as Black Greeks? No one doubts that their ranks will grow larger each year, but there is a day of reckoning.

African-American youths are still being taught that they recapitulate a history of slaves - slavery is their only and foremost contribution to human progression. What, then, does "Black Greekism" offer in the way of a counter argument?

Black Greek letter societies recognize that there is a tremendous amount of work to be done in the development of African-American communities. A Black Greek leader, who wished to remain anonymous, says, "Fraternities and sororities spend a great deal of time and money in Black communities. This is something that we are firmly committed to doing - helping the poor."

The work that these societies conduct in African-American communities is applaudable. It is an unquestionable fact that they render a great deal of service to their people.

But, it is not the allocation of money alone, but a human definition that African-Americans desperately need; this is where these societies fail. Hasn't the American government allocated millions of dollars in federal programs to African-American communities and at the same time given matching funds to the F.B.I. to thwart the rise of African-Americans?

History must be corrected if African-Americans can justifiably call themselves "Black Greeks." If there are piecemeal hints to the contrary, and an explanation of it all, the griots sit silently on library shelves; some tell lies and rather than act. If in the grandeur of African-American history month, this false sense of self still manages to breathe, then history must be a serious question for us: what are we going to tell our children? And who will they claim they are?

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Equal But Separate

The racial segregation here is status quo. You see it everywhere—in the dorms, in the dining halls, in social gatherings, in organizations. It bothers me, but what can I do? The blacks segregate themselves.

—white student

By TIM SMIGHT

The Students quoted above both attend Cornell University. But they could just as well be from the University of Maryland, UCLA, Tennessee, or Northwestern. On most major college and university campuses, the story is the same. Race relations may seem harmonious enough at first glance. But outside the classroom, beneath the superficial veneer of daily college life, blacks and whites tend to separate and go their own ways. "Voluntary segregation," however, is only the most visible manifestation of racial tensions that simmer beneath the surface on the nation's college campuses. These tensions are complex, deep-rooted, and volatile—and on some campuses, they have erupted into open racial hostility.

To understand the full context of today's campus racial problems, it is necessary to view them from both black and white perspectives. Most white students tend to be much less concerned about racial issues than blacks, simply by virtue of being in the majority. While a lot of white students are aware of tensions and problems, they often regard them as black problems, since most racial issues don't directly affect them; it's far easier for whites to ignore such concerns.

"Everybody's bitching about something," says one white Michigan State University student. "Bike riders complain about cars, freaks put down Greeks, and blacks complain about their hassles. It doesn't involve me, so I just go about my business."

Although this kind of attitude is fairly typical, not all white students simply shrug off campus racial issues. Many have strong views about them. A common feeling expressed by whites is that blacks create much of the racial friction on campus by segregating themselves and choosing not to participate in the mainstream of college life. "All of the campus activities and organizations here are open to everyone," says a white student at Duke University. "But the blacks reject all that. They want their own separate organizations. Then they turn around and say that the existing ones are racist."

Many white students say they feel rejected by blacks on a more personal level. "A lot of blacks here seem really bitter toward whites," says a University of Texas student. "Sure, some whites are racists. But I get the feeling that blacks don't trust any white people. They prejudge you, and I resent that." There are other kinds of resentment as well. Some whites feel that blacks have unfair advantages over them because of race. "I'm in communications, and it's a known fact that blacks have a better shot at the job market," says a Northwestern University student. "When you're working and struggling your way through school, it's hard not to let that bother you."

From a black point of view, racial tensions are much more pervasive than they seem to most whites. "It's the environment here that really gets to you," explains a black Cornell student. "Outside of the dorm and the Africana Center, there's just no black culture. Everything is oriented to whites. If you're black, you feel like an alien." A University of Tennessee student expresses similar feelings. "Whites are always accusing us of segregating ourselves," she says. "Yet we have to live in a white world every day. Why is the burden always on us to assimilate, to give up our identity?"

It is this kind of "institutional racism," blacks feel, that causes much of the racial tension on predominantly white college campuses. But many other related factors come into play. A white perspective to courses, a lack of black faculty and administration role models, the indifferent and sometimes patronizing attitude of some white professors, the stigma of being regarded as "unqualified," and the insensitivity of white students and their ignorance of black culture—all are mentioned by blacks as contributing to the feeling of being out of place and under siege on white campuses. Many blacks also complain of having to deal continually with subtle racism and psychological assaults.

VOLUNTARY SEGREGATION, the status quo on most campuses, is a clue to volatile racial tensions hidden below the placid surface of campus life. In this special report, *Nutshell* explores a complex problem from many perspectives and spotlights some student-led attempts to bridge the gaps.

"When you're walking on campus at night and a cop stops you, or when you read racist graffiti on the wall in a bathroom, how do you think that feels?" comments a Duke University student. "Whites say that we're overly sensitive to these kinds of things. But they happen to blacks everyday. They build up, and eventually you react."

The net result of these tensions is racial polarization on most college campuses—polarization that ultimately becomes self-perpetuating. "What you wind up getting is an us-versus-them type of mind set," says Porter Durham, president of the student body at Duke University. "The tensions feed on themselves and further inhibit understanding on either side. It's tough. I've spent a lot of nights thinking about this, feeling frustrated as hell."

Such group dynamics leave little room for individual action; there is an invisible demarcation line on most campuses that few students of either race are able to cross on more than a superficial level. "For Blacks, it's very difficult to initiate contact because it can look like submission of one's cultural identity in the eyes of other blacks," says Beverly Tucke, a black woman who is assistant dean of students and director of minority student services at the University of Texas. "Of course, whites have to deal with peer pressures too—and it's a lot easier for whites simply to fade into the background than try to cross the line. Not many students are able to keep feet in both camps."

While whites can easily fade into the background it's virtually impossible for blacks to do so when the background is overwhelmingly white. And the day-to-day tensions can take an emotional toll. "If I had to do over again, I'd go to a black college," says one student at the University of Texas, where only 3 percent of the 46,000 students enrolled are black. "I could have a much more productive and enjoyable education if I didn't have to spend half my energy bucking the institution."

Most universities today boast a variety of support services for minority students. These range from counseling and cultural centers to minority programming councils that bring minority speakers, films, and entertainers to campus. But such efforts are often inadequate and underfunded. And since black cultural groups are perceived by many whites as being exclusively for blacks, the programs often project a separatist image. As a result, a multiracial focus is even less likely to be built into the mainstream of college activities. Most whites continue to remain unexposed to minority culture and perspectives, and the barriers and misunderstandings between the races persist.

In the absence of open racial conflict, most college administrations have chosen not to address directly the thorny and complex problem of student race relations. The general view is that racial divisions on campus simply mirror those in the outside world and that trying to deal with them is beyond the scope and the resources of a university. This attitude, however, is starting to be questioned. One reason is that outbreaks of overt racial incidents on several campuses over the past year have forced some college officials to lift their heads out of the sand.

Following a series of antiblack incidents last fall that began with a crossburning on campus during a major football weekend, the administration at Williams College canceled classes for a day of campuswide discussions and seminars on race

It's the white students who cause the racial problems here. They won't accept blacks as blacks. Unless we assimilate into the dominant white culture, they want nothing to do with us.

—black student

relations. Similar incidents at Harvard and Wesleyan resulted in rallies and marches against racism on those campuses, and Harvard is currently considering plans for establishing a race-relations foundation. The University of Massachusetts at Amherst, which has experienced a rash of antiblack incidents over the past few years, currently has a full-time "antiracism team" on campus that conducts workshops and seminars in dormitories and classes. The school is also considering requiring students to attend some type of race-relations program.

Although these types of efforts are positive responses on the part of concerned college officials, such ventures can run up against many inherent problems. As with the gun-control clamp that takes place every assassination attempt, there is a tendency for initial concern to dissipate into an everything-is-okay-now complacency after a couple of short seminars have "explored" the situation. On the other hand, longer-term efforts face the danger of becoming diluted and mired in administrative red tape.

Another stumbling block concerns how to get students actively involved in race-relations programs. Voluntary programs tend to draw only those students who are already concerned about racial issues, while requiring attendance at courses or seminars can cause resistance. "You can't require students to do anything without drawing some resentment," says Alice Jones, assistant to the dean of minority affairs at Duke. "And you can't really tell people they must learn to get along with one another. There has to be a more positive approach, especially since the issues involved are emotionally charged."

Dr. Lawrence Goffney, a black assistant professor of law at the University of Texas agrees. "I definitely feel that universities have an obligation to promote interchange and understanding among all students," he says. "That's been a basic goal of liberal education since the days of Plato. But exactly how to do it—and how to do it effectively—is a touchy question."

Two universities that are currently developing new programs to improve student race relations are Duke University in Durham, North Carolina, and Cornell University in Ithaca, New York. Although the approaches being taken are quite different—one wide ranging and multifaceted, the other more narrowly focused—the goals of the programs are the same: to sensitize students and faculty to racial issues and to stimulate interaction and mutual understanding between the races. At both schools, the impetus for the programs grew out of the actions of concerned students.

Duke University's Race and Society Program, a new two-semester academic and residential program slated to begin this fall, is in large part the brainchild of a single Duke student, senior Valerie Mosley. As a freshman in the spring of 1979, Mosley, who is black, and fellow student Pam Metz, white, became concerned about the lack of interaction between the races at Duke. They inaugurated a series of informal student-faculty discussions on race relations, which were held in dormitory lounges. The evening discussions were open to anyone on campus, and upward of 75 people often turned out.

"We had a wide range of students show up, and things got pretty heated at times," Mosley recalls. "A lot of anger and emotion came to the surface. But that was the goal—to expose people's feelings and try to understand them."

By the spring of 1980, the discussions had evolved into a student-run race-relations class that was offered for academic credit. Reaction to the class was positive, and the administration convened a student-faculty human-relations committee to consider what else could be done to improve race relations at Duke. One idea suggested by Mosley became the basis for this year's Living-Learning Program on Race and Society.

"Valerie felt that we needed more of an interfacing of in-and out-of-class experiences," says associate professor of psychology John Coe, chairman of the human-relations committee and coordinator of the new program. "The committee agreed that a residential program would be ideal. Since all of the

social diversity. There will also be guest speakers, special events, films, and field trips. Of the 30 students enrolled half will be white and half black. "We're looking for a diverse mixture of people as we can get," says Core. "Our main purpose is to make this a quality experience for the people involved—and secondly, to have an impact on campus."

Core is not worried that the program will have an impact only on those students enrolled in it. Most of the classes and activities will be open to the entire student body, and the residence hall itself is located right in the middle of campus."More important, two-thirds of the students in the program will be freshmen," Core says. "They're going to be around here for four years, and the hope is that they will take what they get out of the program and spread it to the campus as a whole."

Ever since the late 1960s, when a group of students demanding a new black-studies center occupied the schools' student union, Cornell University has experienced sporadic instances of racial unrest. Last year was no exception. Early in the fall, a brick was thrown through a window of a predominantly black residence hall. Six weeks later, on election night, a black student walking through campus was harassed by a gang of 10 whites. This last incident, however, served to galvanize the Cornell community. A group of concerned students took out a two-page spread in the campus newspaper condemning the incident. Published as a petition signed by more than 500 faculty members, it called on all segments of the university to confront the issue of campus racism and work toward improving race relations at Cornell. President Frank Rhodes responded by pledging to develop a "full range of programs" for improving understanding among all racial and ethnic groups at the university.

"My first night in the dorm here, somebody yelled, 'Turn down that nigger music!' It was my first experience with racial hostility, and I quickly developed a hostility within me."

**Bobby Watts,
Cornell University
Black**

▼

"A lot of blacks really seem to carry a chip on their shoulders. They are very quick to shout 'Racist!', and the instinct is to lash back."

**Chris Meyer,
Duke University
White**

"We are definitely not approaching this as a one-shot type of thing," says Cornell dean of students David Drinkwater. "The goal is to make racial and cultural awareness an integral part of the total fabric of life here." Drinkwater hopes to work toward this admittedly lofty goal by coordinating a variety of efforts within the university. "My view is that by presenting these issues in a number of ways, we can get more people exposed and involved. I think that's the best way to build a momentum and make the impact institutionwide."

One of the first things done was the scheduling of workshops and seminars on race relations, including a weeklong conference on racism, conducted by the university's College of Human Ecology. Other efforts involved modifying existing programs. A human-relations training group for counselors and residence-hall advisers was expanded and reworked to give racial issues more emphasis, and an orientation program for incoming students was also redesigned to give it more of a multiracial focus.

"I think it's very important for us to try to sensitize students to these issues as they enter the university," says Darwin Williams, director of Cornell's committee on special education projects. "The earlier students become aware and involved themselves, the more impact they can have on others."

The programming of student activities is another area being reviewed at Cornell. The goal is twofold: to bring more minority cultural activities to campus, and to make a multiracial focus more automatic within the mainstream of campuswide organizations and events. "One problem we have is that many white students simply do not perceive the need for a minority perspective to events and activities," explains Williams. That problem will be faced he

says, by bringing together leaders of various student groups and programming councils through informal meetings and exchange programs. "I think that kind of unstructured interchange will help make everyone involved more sensitive to different perspectives," Williams says. "Campus groups should work together, not feel that they have to be adversaries combatting one another for resources."

A curricular approach to dealing with race relations is also being explored at Cornell. Faculty members are being encouraged to raise these issues in class, and there is also a growing interest within the schools' various departments toward broadening the cultural focus of established courses.

While he is optimistic about the future impact of Cornell's efforts, Dean Drinkwater admits that there is some resistance to them. "At heart, these are very personal issues," he says. "Some people's attitude can be very hard to change, and that's why we're being very careful to couple our efforts with a grassroots type of approach. We want people to challenge their friends and colleagues on a personal level because no institutional policy can have any effect unless individuals make it happen. I can't really predict what the full effect of our efforts will be. I can hope."

"To me, the worst aspect of racial polarization is that it stifles communication."

Although programs like those being attempted at Duke and Cornell are high priority projects for the schools, the success of such efforts is far from guaranteed. The issues being confronted are emotional and complex, and the solutions—if any—are difficult and elusive. Peer pressure, group dynamics, apathy, ignorance, the stubbornness of personal prejudices, the difficulty of reconciling integration with cultural pluralism—all combine to work against the goal of making college campuses more racially harmonious places. This is why only a handful of institutions are even attempting to address these issues.

Yet if any segment of our society is to serve as point man in trying to come to terms with the problem of race relations, why shouldn't it be colleges and universities, which pride themselves on their social and cultural diversity? As Kenneth Clark of the New York State Board of Regents has said, "What is education for but to help human beings move beyond those primitive, patrochial walls of racial separation?"

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Black Innovations

Poetry

The Autobiography of Mr. Ima Blackman
By A.D. Robinson, Jr.

Let me tell you exactly who I am
So there will be no mistake
So the truth will not be told a lie
Ima Blackman is who I am
And I want you to know
I could care less about a 'piece of the pie.'

I was born in the land of fruit and honey
I was ripped from my roots for the greed of money
I was a manchild in the motherland
Now my blood is mixed in their shore's sand
I built this country with a chained hand
Mr., Ima Blackman is who I am.

I am Nat Turner and Freddie D.
I am Henry Highland Garnett and W.E.B.
I am Fannie Lou Hamer and Rosa Parks
I will forever carry the slavemaster's mark
Mr., Ima Blackman is who I am.

I am Marcus Garvey and Malcolm X
I am Paul Robeson and Martin King
The battle cry, surely, is mine to sing
Mr., Ima Blackman is who I am.

I am Mark Essex and Fred Hampton
I am Angie D. and Assata Shakur
I am all Black heroes and sheros
And I will produce several more
Mr., Ima Blackman is who I am.

I am the spirit of many thousands dead
I am the soul of those who forge ahead
I am the one who remembers
What those before me have said
With God as witness, I am true till dead
Mr., Ima Blackman is who I am.

I am he who can see what can not be seen
Through the blue eyes of saxons
I am the one who knows their plan
I have began to study
I have come to understand
Mr., Ima Blackman is who I am.

I am he who knows who put the dope in my brothers' arm
I know who has done my people irreputable harm
I am the one who knows who killed the 'Princeley X'
And to many a dream to count
The frustration is building, the tension will mount
Mr., Ima Blackman is who I am.

I am the one the oppressor fears
At night, in his tortured dreams,
Amidst the inner-city night's scream
I am the one the oppressor hears
Planning and Organizing
Toiling and Fighting
Loving and Caring
Working to stop the flow
Of my people's century's old blood
That has fermented in this racist mud
And has blossomed despite their
Hypocritical Crud
Mr., Ima Blackman is who I am.

I am one with my woman
Who is all I am and plenty more
Mr., Ima Blackman is who I am.

I move with the masses
Never deterring my purpose with emotion
I am he who gets stronger as the days go by
I can taste the victory
I can hear the end of the he
The struggle continues
After I die
Mr., Ima Blackman is who I am.

I am ready!
I am strong!
I am a warrior!
I am my people!
Together, we will correct the wrong!
Mister...I am a BLACK MAN!

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A Prayer

heavy are mine eyes with the
misery of today.
let not my mind behold the
dead yesterdays nor heartaches
of tomorrow.
let it be that I fight for my
beliefs and ideals and succumb
not to the trials and tribulations
of our time.
help me to plan for the unborn
tomorrows,
and make the birth of our
tomorrows a garden of Eden full
of fruits of life.



Black Music Review

By James I Keys III

Angela Bofill, singer and lady extraordinaire started off the 1982 Alan Haman concert tour with a touch of class and unbelievable charm. Berklee performance center was packed to near capacity for both of Angie's shows. It seems that she has built a large following since her first appearance here three years ago with Al Jarreau.

Three years and three albums later Angela Bofill seems no worse for the wear and tear of the recording industry. She is almost sexier than ever before. Her stage manner was like that of a friend, taking you into her confidence about an incident. Each incident a song, not only sung but felt. This charming stage personality won the crown over quickly. She made it seem like you were at her home, not at a concert. Sitting down and sipping wine or



Angela Bofill.

pulling a young gentleman on stage, all added to the charm of the lady's performance.

Bofill sang for close to a hour-and-a-half of material with, of course, most of the cuts from her newest LP, "Something About You", on the Arista label. She covers almost all bases in her work with a touch of R&B and Jazz but not a concentration in either, mellow and uptempo cuts also give the listener variety.

Angela Bofill's dress, which caught everyone's eye, added elegance and even more class to her show. A forty-pound white, sparkling, all metal number designed by Tony Ferrara. She wore it on stage as if it was light as a feather. She also wore another beautiful design of his later in the act.

Angela proved to be truly the real 'Angel of the Night' in a performance not to be forgotten by her audience anytime soon. It was truly like the cut her album says, "This Time I'll Be Sweeter", and she was.



Sports

Huskies continue to win Lose 'Battles of Boston'

By A.D. Robinson, Jr.

The Northeastern Basketball Huskies continued their winning ways during January and the early part of February, but lost the most important games of all - "The Battles of Boston."

Of course those battles were the shocking loss to erratic ECAC North Joe, Boston University, and the not so shocking loss to a mini-talented, John Bagley led Boston College team.

Against B.U. Eric Jellerson won the fight between himself and B.U.'s Pancho Bingham, but Northeastern lost the game 64-82. Playing tenacious team defense, the Terriers swarmed all over the Huskies and ran to a close 34-31 halftime lead.

In the second B.U. continued to pull away despite the heroics of N.U. superstar, All-American candidate Perry Moss who collected 34 points on the physical evening.

In the next battle of Boston the Huskies left the rubble of the Northeastern Arena (from the B.U. blowup) and trudged up Commonwealth Avenue, vowing to regain some respectability and regain their 2nd place New England ranking. It was not to be. The Eagles of B.C. had just to much talent and set the Huskies back, 77-87.

The Huskies record now stands at 16-5 with recent wins over New Hampshire (81-65), a squeaker over Assumption (68-66), Vermont (92-78), Dartmouth (62-53), Brown (82-76), U.Mass-Boston (77-50), and a sleeper over jowly ECAC opponent Colgate who stalled the Huskies to death on route to a 36-34 win.

The last few games were not without surprises however. Against division III opponent Huskie fans got a surprise when the starting lineup was announced. Freshman Skeeter Biyani got the nod over Phil Robinson, and big Charlie

Heineck started over senior Tri-Captain Dave Lento.

Bryant, along with the rest of the bench, has shown marked improvement. But only time will tell if the move was a wise one for Head Coach Jim Calhoun. With the final stretch of the season coming up and the most important game of all against ECAC-North leader Canisius on Monday the Huskies will have to find the right combination soon.

HUSKIE NOTES. Senior Tri-Captain Guard Perry Moss is currently leading the ECAC-North in scoring averaging 23.5 points a game and has had three 30-plus point games this year. While Mark Halsel is leading the ECAC-North in rebounds averaging 11.7 grabs per game and is the only Huskie to hit double figures in rebounds and scoring as he is averaging 12.3 points-per-game.



REMAINING GAMES

FEBRUARY

Sat. 20 New Hampshire 7:30

Tue. 23 Long Island 7:30

Sat. 27 At Holy Cross 7:30

All games can be heard on WRBB-Boston (91.7 FM). Air time is at 7:20 with commentators Steve Berkowitz and Tony Robinson.



Perry Moss dunks one home against BU.



Mark Halsel gets tap against Dartmouth.

Basketball

